

A  
Profession of FAITH  
COMPRIZING  
The Ancient FORMS  
OF THE  
CATHOLICK CHURCH,  
With other Articles relating to  
*The Terms of Communion*  
WITH THE  
Present Church of ROME.

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By E. S. an *English* Catholick.

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L O N D O N,  
Printed, *Anno Dom.* 1700.

PROCEEDINGS OF THE  
COURT OF COMMONS  
IN THE MATTER OF  
THE PETITION OF  
THE EAST INDIA COMPANY  
FOR A WRIT OF HABEAS CORPUS  
IN FAVOR OF  
THE COMPANY'S CHARTER

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# THE PREFACE.

**S**INCE our Saviour hath so affectionately expressed and so admirably demonstrated his Love to his Church, and hath so effectually recommended and enjoined to all his Disciples, the Members of it, Mutual Charity one to another : and his Blessed Apostle hath so earnestly and obligingly both dehorted from all Divisions and Dissentions, and exhorted all to Unity and Unanimity : And since such terrible Judgment is denounced both against such as cause Scandal and Offences, and against such as resist the Ordinance of God in the Powers that be (in Church or State :) It is not to be questioned but this Great Schism, which after many Complaints of Pious and Judicious Persons, and divers Warnings by the poor Waldenses, the Albigenes, by Wicliff, by John Huls, and Hierome of Prague, was at last begun by Martin Luther, about 180 Years since, and is continued with much Unchristian Hatred and Abhorrence of one another to this day, in the principal part of his Church, is greatly displeasing to our Saviour, who hath done and suffered so much for it ; and very pernicious to his Church ; and upon both Considerations just matter of Grief and Trouble to all sincere, considerate Christians, and such as is not only an effectual Motive, but a strict Obligation to avoid all Participation in either the Scandals of the one side, or other Miscarriages on the other, or the Animosities between both, and to be ready to contribute what may be toward a good Accommodation, upon true Christian and Catholick Terms.

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*This is certainly the Duty of all; but few are sensible of it: The greatest part are so affected to the peculiar Principles of their own Party, that they are more concerned for them and their particular Interest, than for the Common Interest of Christianity: Some in Simplicity, in fact supposing, if not expressly asserting, an Infallibility in their own Party; and others no less byassed by temporal Interest: and amongst those of most Understanding and Candor, rarely any so clear and free from all Secret Partiality, but they are apt to vindicate their own Party in matters in difference beyond due regard to so desirable an Accommodation, and deceive themselves with Pretences of Obedience, Peace and Charity in so doing, tho' thereby they make themselves more specially accessory to the continuance of the Schism, which is contrary to both, Peace and Charity, without which their pretended Obedience may be only a sinful Compliance.*

*Of all this I have been long sensible: and therefore, tho' in the Church, to which I thought my self first and principally obliged, I saw divers things amiss; yet I thought them not sufficient to justifie my Separation from it: and besides, I saw so much every where else amiss, that I knew not whither to go for the better. I was for Universal Charity to all Men, Catholick Communion with all Christians, unless where I saw special Cause for the contrary, and for Perfect Obedience to all Superiours according to their Authority, and consistent with Duties of Prior and Superior Obligation. And then while I lived in a Civil State I acted in all things with good Satisfaction: But when I was, beyond my Expectation, suddenly engaged in Holy Orders, for a special Service, unto which I had been long much affected and devoted, and was then led by a secret surprizing Conduct of Divine Providence, I soon discovered what I had not sufficiently considered before, in the most Solemn and Peculiar part of the Christian Worship of God, which I was to perform, such a Departure from the Practice of the Holy Catholick Church, that I could not perform the Obedience I would to this Particular Church, without Disrespect to that, and Participation therein with notorious Sektaries*



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*Sectaries and Schismatics, who had shamefully abused and imposed upon this. For this Sore I had prepared an effectual Plaster to have healed it, without exposing the Shame, might it have been applied: But when I saw nothing could prevail, I thought it time to withdraw; and when I could not help others, to look to my self; and more particularly, that I live not in Schism while I seek to avoid it: For which purpose I could think of no better Expedient for my Security, than, according to Ancient Practice, to send a Profession of my Faith to such Persons as I thought most proper both at Home and Abroad.*

*In the Church of Rome, and all the Churches in Communion with it, I acknowledge a true Apostolical Authority: and so far I do heartily imbrace it, and submit to it. If they abuse it, they must answer for it, not I: I must pity them, deplore the Abuses, pray for them, and, as a dutiful Child, do what I can for them without partaking in or encouraging any thing amiss. But in those who pretend to be Reformed, and particularly here in England, I can discover no such Authority neither in the Root, nor in the Fruit: but they seem to me like Branches separated from the Body, deprived of the true Sap, and nourished only by the common Air, and a peculiar Juice of another kind, according to the different Soils they are planted in. Yet do I not think fit to remit any thing of my Charity and Good Will to any of them, or readiness to serve them. Nor do I know how better to express it than by such plain dealing as I have here used. It is but the effect of that Fidelity which I owe to God, and to his Church, and to themselves also. Even in that very Respect with which I treat the Authority of Christ in the Church of Rome, tho' it may appear to them like Partiality at the first, I do intend a Kindness to them in an exemplary Admonition, to distinguish between the Authority of Christ committed to Man, and the Faults of Men intrusted with it; and not to desire the Destruction of the Field of our Lord because the Enemy hath sowed Tares in it. And that they may perceive, if they observe and consider well, what Care I take not to betray any Truth of God, which I believe.*

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to be such, by any false Colours, or unfit Compliance. For I have not written anything but what I believe to be true; yet if I be mistaken in any thing shall be glad to be better inform'd: and tho' I think I cannot better approve my Respect to our Saviour, than by much Concern for his Church; yet I think I cannot better demonstrate the Sincerity of my Affection to it, than by not complying with such things as, I fear, will provoke farther Displeasure of our Lord against it, if the Warnings and Admonitions of more gentle Corrections be not answered as they ought, with a due Humiliation, giving Glory to God, and Amendment. For as whole Societies of Men are apt to fall into as great Sins as particular Persons, and such as provoke as great Judgments, tho' longer before they come to the height; so ought the like Means of Humiliation, Self-Condernation, giving Glory to God, and Amendment, be used by them to prevent greater Severities of his Judgments.

If the true State and Dignity of that Church, amongst all the Churches, according to the Ordinance of God, was better considered on all sides, it would soon make all more sensible of their Duties, and of their Transgressions of it, for which they have much to answer. For as that Church is the Principal in the Kingdom of Christ upon Earth, and hath always been so esteemed, so ought all true and considerate Christians to have a special concern for so eminent a part of the Body of Christ, and to pray for and seek the Peace and Prosperity of this our Hierusalem, even to the last, after the great Example of our Saviour. And, on the other side, they who hold so eminent a place in the Kingdom of Christ, ought not, like Men of the World, to think too highly of themselves for the Dignity of the Place, but, like true Christians, be humbled in themselves through a due sense of the Importance of the Duty, and a proportionable Concern for the faithful Discharge of it, according to the special Cautions of one of their Founders to themselves, Rom. 11. 18, 20, 21, 22. and the necessary Admonition of the other, 1 Pet. 5. 2, 3, 4. as he himself had been admonished by his Master, Jo. 21. 15, 16, 17. and according to the most excellent Instructions, Directions, Admonitions

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monitions and Example of that great and most excellent Master of all to all; who treated all with all the Mildness, Gentleness, Condescension, and Tenderneſs that could be, instructing and speaking unto them as they were able to hear it, Mark 4. 33. and forbearing many things till his Disciples could bear them, Jo. 16. 12. and forbad the forbidding of such as of good Will promoted his Service, and were not against them, tho' not yet in their Company, Mar. 9. 38, 39, 40. and of such as brought but little Children unto him, Mar. 10. 14. and was amongst his own, not as a Lord, but as one that serveth, Luk. 22. 24, 27. But all ought to consider well the Nature of this Kingdom, and what is the true Interest of it: that it is a Spiritual Kingdom, not imaginary, but real, and most powerful; and to know whence, and how, that Power is to be attained, and how to be retained and used: and to consider well and understand not only the general Rules and Instructions given at first by our Lord, but the special Notices of his Pleasure signified in the several Acts of his Providential Discipline; and what all this doth require of them in their respective Stations, and wisely apply themselves to the Performance of it. This would soon detect and rectifie all that is amiss. But it is not for me, nor for this place to proceed farther in discourse of these things.

Some are offended, or think it strange, that I should offer to communicate with the Church of France, where such terrible Persecutions are executed against Protestants. I confess, I pity them as Sufferers, and more as Sufferers for Conscience, tho' perhaps mistaken Conscience in many things; but I do not think ever the better of them for being Protestants: Nor do I know that the Church of France is concerned in it; but believe it proceeds from Reasons of State; and very good reason I am well satisfied there is, that the King should desire, and use all just and reasonable means, that his Subjects may all agree in the same Religion: The Disturbances in that Kingdom heretofore, by bringing in Foreigners, and the Indignities that have been done by some of the principal of their Ministers, with the Approbation and Applause

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plause of too many others, to the Primitive Christians, and the Catholick Church, and in them to Christianity it self, are things which I think deserve a sharp Penance. But I wish on each side it was well considered what is necessary to make their own Cause good in the sight of God and Man: for I am sure then there would soon be an end of their Differences. The People ought to consider, that divers points heretofore as confidently asserted by their Leaders as any, have since been detected by learned Men amongst themselves to have been much mistaken: and that may reasonably make them less to presume upon any of the rest: and because Obedience to Civil Magistrates in omnibus licitis & honestis is a certain Duty; they ought to go as far in Obedience, as they can, without any Exception, but such as they can assure themselves will be allowed by Almighty God, and, if it may be, by all moderate and judicious Christians. Such a Tender as this I should hope might move the King's Clemency to consider of his Terms of Conformity, that there may be nothing in them but what is truly Catholick, as to Matters of Religion, and such as he can assuredly expect the Approbation of God, and his Blessing in his Proceedings upon them; and to remove all Scandals out of the way; which I think as Glorious a Work as any thing he can undertake. For those unhappy Divisions are undoubtedly a Judgment of God; and Scandals a special Cause of it.

Of how great Concern it is to this Nation that these matters of Religion be taken into better Consideration I have lately already in the Preface to my Discourse Of Prayers for the Dead, said as much as I thought necessary; and therefore forbear to say any more of it here.

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# A Profession of Faith,

Comprizing the

*Ancient Forms of the Catholick Church,*

With other Articles relating to

## The Terms of Communion

With the present

### CHURCH of ROME.

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By E. S. an *English* Catholick.

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**I** Believe in One GOD, the Father Almighty, Creatour of Heaven and Earth, and of all things Visible and Invisible:

And in One LORD, *Jesus Christ*, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, consubstantial with the Father, by whom all things were made; who for us Men, and for our Salvation, descended from Heaven, and was conceived and incarnate by the Holy Ghost, born of the Virgin *Mary*, and made Man, and also suffered for us under *Pontius Pilate*, was crucified, dead, and buried, descended into \* *Hades*, and the third day rose again from the Dead, according to the Scriptures; and *having forty days frequently conversed with his Apostles, speaking of the things pertaining to the Kingdom of God, [the Church] and given them Commands, [special secret Instructions]*

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ascended

\* Tho we have no word of an adequate signification with this, yet must this here signify more than Dead; for that's a tautology, not fit for a Summary.



ascended into Heaven, and sitteth on the right Hand of God the Father Almighty; and from thence shall come again with Glory to judge both the Living and the Dead: Whose Kingdom shall have no End.

And in the *Holy Ghost*, the Lord and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son is together Worshipped and Glorified; who spake by the Prophets.

And I believe One Holy *Catholick* and Apostolick Church; the *Communion of Saints*; One Baptism for Remission of Sins; and Remission of Sins after Baptism by the Discipline of the Church duly executed; the Resurrection of the Dead, and Life Everlasting in the World to come.

Moreover, I believe, That the Article of the Belief of the *Holy Catholick Church* was put into the Ancient Creeds, and placed immediately after those of the Holy Trinity, for special Reasons, and as a Matter of the next greatest \* Importance to be believed, confessed and observed in Order to the rest.

\* Note. It is the Kingdom of Christ in this World, tho' not of this World; a great Favour deign'd to Mankind; a great Obligation to Unity, Unanimity, and Charity: for all Schismatics are Mutiniers and Rebels: and all in a State of Schism, in a State of Rebellion: and the Sin of Schism in the Church is a greater Sin than the Sin of Rebellion in a Civil State, tho' both may much vary according to several Circumstances.

2. That this *Holy Catholick Church* is a Sacred Society, formed into One Body, by the Ministry of the Apostles of our Lord and Saviour Jesus Christ, according to a General Commission and Special Instructions received from Him, under the Conduct of his Spirit, and Special Providence, who promised to be with them alway, even to the end of the World; that is, with them, and their Successors regularly Succeeding in their Seats, the Churches founded by them, and others constituted by their Successors; and that the Gates of Hell should never prevail against it.

3. That the Form and Government of this Great Body, the *Holy Catholick Church*, by Presbyters, Bishops, Arch-Bishops, or Metropolitans, Primates, and Patriarchs, was not any Humane Project or Invention, or Casual thing, but what was designed by the Wisdom of God, as necessary for the Constitution, Preservation, and Government of it, in and as One Intire Body; and was so formed by the Apostles and their Successors, by the Special Instructions and Directions of our Saviour, and under the Conduct of the Spirit and Special Providence of God, who had prepared the Roman

is a greater Sin than the Sin of Rebellion in a Civil State, tho' both may much vary according to several Circumstances.

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Empire for a kind of *Model* to form it in; and wherein it received its compleat Formation by degrees, in a very Natural manner.

4. That there was some \* *Special Privilege*, at least of a *Primacy*, partly given to *St. Peter*, and which he held under our Saviour, among the rest of the Apostles in our Saviour's Life-time; and partly designed for him afterwards; as is very observable in various Instances in the Histories of the Gospel, and in divers Speeches and Actions; many of them Mystical, of our Saviour; and was commonly believed by the Ancient Christians: And that the like Privilege, as that which he held among the Apostles, was by the Design and Order of Almighty God to continue in his Successors in the Church † of *Rome*, among the rest of the Bishops; that Place being ordered by the Divine Wisdom, as most fit for the Chief Seat in our Saviour's Kingdom, the Church, which had been occupied by the Enemy as the chief Seat in the Empire, who was then to be cast out, and Possession to be taken for our Saviour by his two chief Apostles, as his Deputies: And that such Privilege of the chief Seat hath been acknowledged by the Ancient Christians, and in all after-Ages; and was never denied or questioned, but upon Claim or Usurpation of more than due.

5. That this Sacred Society, being of *Special Divine Institution*, the Government thereof is much more the Ordinance of God, than any Civil Authority in the World whatever; and Disobedience thereunto a greater Sin; and the Coercive Power of the Church by Excommunication duly exercised a greater Punishment than any the Civil Authority can inflict.

6. That tho' both, the Sacred and the Civil Power, be the Ordinance of God; yet the Sacred is the more Excellent, in respect of the Author of its Constitution and Specification; of its more immediate relation to Him, who is the Supreme Being; of its End; of the Subject being a Sacred Society; and of the Amplitude of the Society, being Catholick, diffused over all the World; and in respect of the Extent of its Coercive Power, to exclude out of the Kingdom of Christ, and from the Privileges thereof: And that all civil Authority ought to be Subject and Subservient to it, both being very consistent, and each having Means proper and sufficient to maintain its own Rights: but they both ought to be mutually assistent to the Service of the Supreme Lord of all, and to each other in order thereunto.

\* This is granted by Dr. Barrow upon Conviction of Scripture, divers Reasons, and Authority of Fathers, who generally seem to countenance it. Tr. of Supr. Lond. 1680. p. 46, 48.

† Note. Those glorious Predictions concerning the Church of Christ, viz. Conversion of Nations, and Subjection of Secular Powers, have in no part of the Catholick Church been so eminently and even literally fulfilled, as in the particular Church of Rome.

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*Eliz.* did by Advice of her Privy Council assisting the *Scotch, French, and Dutch*, against their respective Sovereigns, may much more be done by any others upon so Solemn, Sacred Consultation and Resolution, by open War on behalf of the Oppressed. † Such is that Doctrine, which Dr. *Barrow* saith he contests against, p. 30. § 13, 14. But in the next §. he saith there are great store of Divines of the *Roman* Communion, who contract that Power into a narrower compass: So that tho' he strains as much as he can, the Reader is deceived who thinks he hath confuted, or opposeth all Supremacy in the Pope.

7. That if any Civil Authority presume to oppress any part of this Sacred Society by Persecution; Usurpation, or any Restraint or Impediment of the Free Exercise of the Right or Authority belonging to it; or Duty incumbent upon it; all such Presumption is Sacrilege and Impiety against God, and just Cause for any other civil Authority to ingage for the Relief of it: And upon Complaint to the Metropolitan, Primate, or Patriarch, as Occasion may be, He, with a competent Number of others, upon \* Consultation in Synod, or by Letters, may proceed to Sentence against the Offender, and that justly and solemnly declared, and signified to other Metropolitans and Bishops, they may either leave it so to the Judgment of Almighty God, or admonish other civil Authorities of it, as may be judged most proper or necessary, according to the Circumstances of the Case.

8. That because nothing is more destructive to certain Right than Misuse, † Claim of more than is due, or by a wrong Title, and false or insufficient Proofs, possibly ill Use and ill Defence may have so obscured the Lustre of this Right in the Church, that Ignorance and Error may be some Excuse for divers actual Usurpations of the Civil Authority, yet is all such Usurpation in it self more or less Sacrilegious and Impious; and what may provoke some Secret Curse upon the Guilty, tho' through Ignorance or Error, especially if continued after Notice: And for the Clergy to comply with it, is to betray the Rights of the Church, and of Christ himself: But for any one to assert and maintain any such, as Lawful, or the Right of the Magistrate, Heresie, and a Betraying both of Church and State; the one to Oppression, the other into Sin, and Divine Vengeance the Punishment thereof.

9. That the Christian Religion was instituted, and the Word of God taught and delivered to the World by our Saviour, and by his Apostles by his express Command, by Preaching and Teaching *viva voce*, and Orders settled in the Church by the Apostles by Word and Deed, and continued by Observation in Fact without Writing: And whatever hath equal Evidence of Apostolical Authority is of Equal Authority, whether Written, as the Holy Scriptures; or Unwritten; the Writing adding nothing of Authority, but only of Evidence; as St. Paul himself exhorting the *Thessalonians* to stand fast, and hold the Traditions which ye have learned, whether by Word, or by our Epistle, makes no difference, unless it be in preferring the Word before the Epistle: And therefore since the Will-  
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dom of God hath provided a double Evidence of things concerning the Christian Religion, it is not true Piety, but Impiety, to reject either, or set them one against the other, and the common Practice of all Hereticks and Schismatics, even from the Apostles times, as appears by *Irenaeus*, and in all after-Ages, to oppose the one, and then pervert the other to their own purpose.

10. That in Matters of common Faith and Manners, and necessary Orders and Observances, wherein the Churches, founded by the several Apostles, were by them ordinarily instructed and ordered *viva voce*, and not by Instructions and Orders in Writing, it is unreasonable to interpret the Scriptures contrary to the Sense and Practice of the Catholick Church, and the approved Rule of *Vincensius Lirinensis*: And in such extraordinary Matters as were not commonly taught or ordered by the Apostles, after the common Faith, *Tit. I. 4.* or Matters of lesser moment, to raise or maintain any Contention in the Church, especially against the Authority, is immodest, uncharitable and unchristian, contrary to the Custom of the Apostles, and of the Churches of God. *v. 1 Cor. 11. 16.*

11. That tho' there be no Catholick Tradition, for any Definite Number of Sacraments; yet since by the *Latin Churches* it has been declared that there are *Seven*, which are properly so called, and it cannot be denied that they are all Means used with *visible Signs*, or *Significant Actions*, by Divine Authority, to confer or obtain some special Grace; it is great Insolence, Uncharitableness, and Indecency unbecoming the Profession of Christianity, to raise or maintain a Contention against such Authority about the Number, which may be differently computed to be either more or fewer, by reason that *Imposition of Hands* and *Unction*, two very considerable Signs, and of Divine Institution, may be, and are used for divers purposes: But because there is no Evidence either of Holy Scripture, or of Catholick Tradition, that they were all particularly instituted by our Saviour, I cannot believe that I could with a good Conscience, and safely, either swear or profess that they were, or that such an Article can be made one of the Terms of Communion with any Church, without exposing the Authority of that Church, obstructing the Increase of the Kingdom of Christ, and administering Occasion of Dissentions among his Subjects, and incurring his Displeasure, by an Act so unsuitable to his Example and Directions.

12. That it is great Presumption and Impiety to reject or censure the received and approved Ceremonies of the Catholick Church used

The Faith, which Christians are earnestly to contend for, is that which was once delivered to the Saints, *Jud. 3* whether by Word, or Writing. *v. 1 Cor. 11. 2, 23: 15. 3. 2 Pet. 2, 21.*

The most questioned is *Matrimony*, which being of so much Importance to Mankind, instituted by God, celebrated Solemnly in the Church with Imposition of Hands and Benediction of the Priest, often by St. *Augustin* expressly call'd a Sacrament, might reasonably be allowed that Title; at least by those who contend so much for Enjoyment of it.

used in the Administration of the Sacraments, tho' they may not be generally understood: For as *Origen* rightly observes, *In the Observations of the Church there are some of such sort, that it is necessary that all observe them, tho' the Reason of them be not apparent to all*: And God enjoined the Observation of such Ceremonies even to *Moses* in doing of Miracles, as few know the Reason of, to this Day: and yet had he not observed them, undoubtedly the Effect had not followed. Also that ordinarily all Rites, Ceremonies, Observations and Constitutions, not only of the Catholick Church, but of National, Provincial, and particular Diocesan Churches, not disallowed by superior Authority, ought reverently and religiously to be observed, till they be regularly altered. But special Care ought to be taken that the *Divine Institutions*, which only are Essential and absolutely necessary, be not confounded, eclipsed, or obscured by *Multiplicity* or *Formality* of any *Additions of Humane Invention*: tho' it be very probable that in the Institution of them in so great *Simplicity*, and the Records of them with so much *Brevity*, there might be a *Divine Design* to leave Circumstantial and Matters of Indifference to the Ordering of the Church, both to express her Devotion, and to exercise her Authority, and the Peoples Humility, Submission, and Obedience, Graces very necessary to qualifie Souls for the Cœlestial State, and not so naturally improved as by Exercise under Creatures of the same Rank and Order.

\* In this I have with me, besides the Authority of the Catholic Church in all Ages, which Mr. *Jos. Mede* hath sufficiently produced to my hand, the concurrent Judgment of the most learned English Clergy ever since the first English Liturgy was composed,

13. That the Word *Missa*, (in English, *The Mass*) was in the Latin Churches in the times of St. *Augustin* and St. *Ambrose*, and before commonly used for what in the Greek Churches was called *Liturgia*: that the Canon of the *Mass*, which is the principal part, is the most Ancient Form for the Celebration of the Holy Eucharist, that is known to have been used in any of the Latin Churches, more ancient than the times aforesaid, and in common use in all or in most of the Latin Churches, without any considerable Variations in all Ages since, tho' there were divers Variations in other parts: And that in the due Celebration of the Blessed Eucharist there is not only a Sacrament, but also a \* Sacrifice commemorative of our Saviour's Passion and Sacrifice of Himself upon the Cross, as effectual to all Intents and Purposes for Christians, as were any or all the Sacrifices of the Jews for them: that therein is performed the most Solemn and Peculiar part of the true Christian Worship: that accordingly it hath been held in great Veneration, and much frequented with great Reverence and Devotion by a great Number of Saints, and



and all the most Holy Christians in all Ages: that *the Opposition*, which hath been raised against both Name and Thing, hath been raised through the Malice and by the subtle Energy or Operation of the Devil: and that to deny the same is Heresie; and to abolish out of the Publick Liturgy of any Church what doth import any thing of an unbloody Sacrifice, Sacrilege, and Anti-Christian Impiety. *v. Dan. 8. 31.*

14. That the *Commemoration of the Saints* in the most Solemn Christian Worship is a common Practice of the whole Catholick Church, of great Antiquity and immemorial Prescription, without any known Beginning, of very commendable Observation for the *Communion of Saints*, which we profess to believe; an Act of Charity, Honour, and Respect to them; well-pleasing to God, and beneficial to our selves, in rendring Thanks to God for them, with Prayers for our selves that we may follow their Example, and have Communion, Part and Society with them, and a part in the Benefit of their Prayers: and that to put that out of the Service favours of a Complication of very evil Humours; as Superstition, Arrogance, Contempt of the Authority of the Catholick Church, Affection of Reformation, Contention, and malicious Reflection of *Odium* upon others, and Separation from the Mystical Body of Christ, of which they were most illustrious Members, through the Delusion and Instigation of the wicked Anti-Christian Spirit, who being overcome by them, through Christ dwelling in them, abhor all Acts of Affection and Respect to them, and that their Triumphs should be celebrated to the Honour of Christ, who is honoured in them, and for whose Sake all is performed to them.

15. That *Prayers for the Dead* departed in the Communion of the Church in this Solemn Worship, is also a Practice of the whole Catholick Church, of as great Evidence of Apostolical Authority, as part of the Holy Scripture it self, and other things believed and observed by those who oppose it; Innocent, Inoffensive, Charitable, Desirable; opposed only upon the same Principles, Motives, Humours, and Instigations, with that last mentioned.

16. That in the *Holy Eucharist* there is a *Divine Change* of the Elements from common Bread and common Wine, by the Descent of the Holy Spirit at the Prayer of the Church, whereby they are consecrated, not by a meer Separation for a Sacred use, but by an actual Sanctification, and made the Body and Blood of Christ, enriched with a Divine Power and Virtue for the Sanctification of the

Of this I have lately printed a Discourse dedicated to the Lord Chancellor and Judges.

the duly disposed Communicants: But I cannot say a *Transubstantiation*, because I find no Catholick Tradition for that in the vulgar Sense; but rather the contrary, as appears by that of *Irenaeus*, *duabus rebus constans, caelesti & terrena*, and the like in *Theodoret* and others; nor doth it seem necessary, or necessarily implied in any words of our Saviour recorded in the Gospel; tho' *Cyril of Hierusalem*, *Nyssen*, and some others may seem to favour it: But if there be any proper Explication of it to a Sense truly Catholick, I conceive it becomes not any private Person to contend with Authority about a Word; only the vulgar sense of Transubstantiation I cannot subscribe to, and doubt it is Scandalous, and prejudicial to the Interest of the Kingdom of Christ, especially to make it a *Term of Communion*.

17. That for *Communion in one kind in publick Assemblies*, and *denial of the Cup to the Laity*, there is no Appearance of any Catholick Authority, but the quite contrary for above 1000 years, even in the *Latin Church*, and in all other Churches to this Day: Nor was it introduced at first upon any good Deliberation and Consultation of the Clergy, but as evil Customs, and Abuses crept in insensibly: That for any part of the Church to presume to impose it upon all National and Provincial Churches, who have Authority to order such things as are lawful in themselves, as they see most expedient for their own People, seems to favour of great Arrogance, unjust Usurpation, and an Occasion of Disturbance in the Peaceful Kingdom of Christ. Men of Wit and Parts may say much for any thing: But in such matters it is good to consider whom we have to do with, lest we betray our own Souls, and the Church too, which we pretend to serve, by our Unfaithfulness to it, as well as to our Lord, to some Divine Judgment. It is fit the Church it self should give Example to all, if there be Occasion, of Humiliation and giving Glory to God. I can submit, for Peace sake, and out of respect to Authority, to what I cannot approve: but that will aggravate the Sin of those who abuse the Authority committed to them.

18. That the Custom of *attending at Mass without Communicating*, is not of any truly Catholick Usage or Authority, but contrary to the most ancient Canons of the Church; to the common Practice of the first Ages, and to the earnest Exhortations of most Eminent Persons, \* both of the *Greek* and *Latin Churches*; proceeded from Decays of Devotion at first, and hath produced greater; seems to favour of Disrespect to our Saviour, and to be very prejudicial to his People; being an implicit refusal of Communion and Confirmation

\* It is very remarkable that the great Confusions in the Greek Churches, and Decays of true Piety in the Latin, soon issued after their Neglect of frequent Communion began, as if by a special and appropriated Judgment of God. To be present and not communicate, was anciently one sort of Penance.



firmation of the Holy Covenant with him, which is implicitly comprehended in the Act of Communion; and an inconsiderate and ingrateful Neglect of a most Holy and effectual Means of Grace, most graciously offered to them: so that as by what was last mentioned they are deprived of part, by this they are defrauded of the whole: And in both the Subtilty of the Serpent is much to be suspected.

19. That to keep the Publick Offices of the Church and the Holy Scriptures in a *Language not understood by the People*, hath no Apostolical or true Catholick Authority, but is directly contrary to both; was at first the Effect of that Alteration of Languages which Wars and other Occurrences produced, not only in the *Latin*, but *Greek* Churches also; and is still so continued in both, and others besides: which, were it through Negligence, seems hardly excusable; much less justifiable, where by Prohibition or Injunction; but rather scandalous, as if designed to conceal an ill Cause; however seems to favour more of Worldly and Humane Wisdom, than of the true Christian and Divine; to be a great Occasion of Dissentions, a great Obstacle of Re-union, and Diservice to the Kingdom of Christ.

20. That *Prayers to Saints* departed hath no Apostolick or true Catholick Authority or Warrant, according to the approved Rule before-mentioned; yet if there be nothing equivalent against it, since it hath \* long since been a received Practice of the whole Catholick Church in all Parts of the World, and of many Persons greatly honoured by God with extraordinary Graces, Divine Communications, and very great Blessings and Success in his Service; and since special Honor to the Memories of Martyrs hath the Authority of a true Catholick Practice, and of Divine Approbation by Miracles, attested by most credible and eminent Persons in the Church, such as *S. Ambrose, S. Augustin, S. Basil, S. Chrysostom, &c.* it seems great Presumption to censure it, as many do. But it is very likely that divers and great *Abuses* may have been, and are committed in the Practice, which, by the Permission of God, hath raised such a Storm of Reformation, through the Malice of the Devil against it: Which Abuses, if they be not already, ought carefully to be reformed and repressed: and especially in the Use of *Pictures and Images*, by reason of the Scandal and Offence by them given both to *Jews and Mahometans*, and to many Christians; whereof an Account will undoubtedly be required. *v. Lu. 17. 1, 2.*

Nothing seems more likely to have provoked so severe a Judgment of God upon this Church by *Heb. 8.* than the Severities before-exercised upon People for what was commended in and by the ancient Christians, Reading and Teaching the Scriptures, &c. in a Language they understood.

\* Near 1300 Years.

21. That the Use of the *Sign of the Cross* hath that Authority from the known Practice of the Ancient Christians, and that Evidence of Divine Approbation in the Conversion and Victories of *Constantine*, that tho' it is probable that the Abuses of it, which have been committed and permitted in the Church, may have provoked the Displeasure of God; yet the furious Opposition and Indignation which hath been shewed against it, looks very like the Effect of the Malice and Revenge of the Powers of Darkness let loose, which had been so affronted, terrified and exposed by it, instigating a contrary Superstition and abused Zeal in the People. Which therefore requires that special Care be taken, that Christianity be not exposed, and the poor People abused into false Conferences, by things, which, tho' innocent and useful in themselves, may notwithstanding be subject to much Abuse.

*V. Morinde*  
*Penitentia,*  
*lib. 10. cap.*  
*16, 20, 21.*  
It is not true  
Humility, but  
Stupidity, &  
Unfaithful-  
ness to God  
and his  
Church, not  
to be moved  
at so great an  
Indignity to  
God, Abuse  
of his People,  
Scandal to  
Religion, and  
Danger of  
greater Judg-  
ment upon  
themselves,  
by so consi-  
derable a  
part of his  
Church; e-  
specially if  
after all the  
Practice be  
still continu-  
ed.

22. That the *Discipline* of the Church is a Matter of very great Importance for the Maintenance and Preservation of the Honour and Power of Religion; so Powerful a Means, that, if exercised as it ought, it would soon make all the World to know who is King of Kings, and Lord of Lords; and the greatest Kings and Emperors to submit their Crowns and Scepters to his Empire: But the Imprudence and Unfaithfulness of his Ministers, in deserting their true and proper Strength, and applying to the Arm of Flesh, made it necessary for him to withdraw his Glorious Presence, and leave them to experiment the Insufficiency and Deceitfulness of the Supports they had chosen, till at last finding nothing but an empty Shell, they were willing to make the best they could of it. Tho' it be very true, that the *Power of Indulgencies* was given and left by Christ to his Church, and the Use of them is very beneficial and necessary for his Church and People: yet was that Power, tho' promised first to *St. Peter*, when actually given, given alike to all the Apostles and their Successors in all Parts of the Catholick Church: but that which since the Twelfth Age hath been exercised as a Prerogative, and is the only thing now commonly understood by *\*Indulgencies*, is a mere Abuse of the Christian Discipline, an Abuse of the Credulity of the People, a Scandalous Abuse: And to cover such an Abuse, under pretence of that Sacred Authority, and after such a Judgment as it hath brought upon the Church, instead of Confession, Humiliation, and Amendment, and to make the Belief of it one of the Terms of Communion too, is another complicated Abuse too gross to be imposed upon any Mortal of competent Under-  
standing,

standing, and too bold a **Presumption** to be unconcernedly born by any one of an unprejudiced Christian Spirit; or to be Believ'd will escape a more severe Judgment of God, if not timely prevented by a requisite Humiliation, and such a Restitution of the true Christian Discipline as may in some sort countervail the Mischief of that Abuse.

23. That Souls not perfectly purified in this Life do after Death pass through a *State of Purgation*, I do believe as a probable Opinion; but that they may receive Benefit by the Prayers, and divers Good Works of the Faithful Surviving, I do believe upon good Evidence of Apostolical Authority, besides other considerable Motives.

24. That tho' the *Church of Rome* be the First or Chief Seat, and the Bishop of *Rome* the Chief Pastor in the whole Catholick Church, and by the Ordination of God so constituted by the two Chief Apostles, as a Matter of great Importance in the Body of the Catholick Church, and ought therefore to be so acknowledged by all Christians; yet I cannot call or think it the *Mother* of all Churches, for that *Jerusalem* certainly was; nor the *Mistress* neither; for I neither think that her Right, nor well-pleasing to her Lord that she should assume it: but that as it is certain, that tho' our Saviour conferred divers Favours and some special Privilege upon St. *Peter* above the rest, and prayed specially for him, when Satan desired them to sift them as Wheat, that his Faith might not fail; yet he did fall foully, even in his Master's Presence, and again after his Ascension did warp a little, and yield to the Tentation, for which he was reproved by St. *Paul*; so his Successors in that Church, whatever Privileges or Promises they may or can pretend, have in like manner fallen (as perhaps was Mystically signified in that Fall of their Founder) for some time very foully; partly by *Claiming, Usurping and Exercising* more than their due; which hath caused much Disturbance in the World, and, at last, what is really their Right, or their Due and Duty, to be questioned, disputed, and so made doubtful, and actually rejected in many Places; and partly by such other *Abuses, Corruptions, Miscarriages, and Scandals*, as overspreading all, moved great Complaints and Discontents, and earnest Desires and Prayers for an Orderly Reformation, and at last produced, when nothing else could prevail, by the special Providence of Almighty God, one of the greatest Schisms, all things considered; that in the *Western Church* hath ever been known: and lastly, by requiring such *Terms of Com-*

V. Bar. An.  
no 912. Ge-  
nebr. l. 4. § 10.  
To oppose  
plain Matter  
of Fact with  
Promises and  
Predictions, in  
a strict sense,  
is to give  
Scandal in-  
stead of Con-  
viction: And  
to defend or  
palliate what  
is amiss, in-  
stead of giv-  
ing Glory to  
God, and A-  
mending, and  
under re-  
markable  
Judgments;  
is not consi-  
stent with  
Piety, Pru-  
dence, or  
Honesty.

*minion* as are not necessary for the Service of our Lord, but much to the Disservice of his Interest; by hindring the Re-union of many well-disposed People, and contrary to his *Example, Directions & Will.*

25. That the Constitution of the Church of God, and the Powers and Authorities settled in it, are not to be altered, or subject to Alteration by such Ways and Means as civil Constitutions, Powers and Authorities usually are; as by Forfeiture, or voluntary Agreement, so as to effect any Diminution of the Power or Authority of its Successor: And therefore the *present Bishop of Rome*, notwithstanding any Miscarriages of any of his Predecessours, hath as much Power and Authority in the Catholick Church, as any since *St. Peter* (who had an Authority Superior to all Bishops) in that Seat ever had, (unless there be any thing Personal against himself:) and in him the Power and Authority of that Seat ought to be acknowledged, asserted, and maintained by all Christians, as the Power and Authority of Christ, and for his Service and Interest: that to reject that is impious, Schismatical, and Heretical: but yet the Personal Miscarriages of those that are or shall be in that Seat, may be judged, censured and corrected by the Churches of the same Division or Patriarchate, either in one general Council, or in several National and Provincial Synods, agreeing generally upon a mutual Communication of Votes in the same Sentence. But this is a Matter which, as it is of great Consequence, so ought to be managed with great Circumspection and much Application by all to God for his Divine Conduct.

26. That the Authority even of National and Provincial *Councils* duly assembled, and proceeding regularly, ought to be respected, and treated with Reverence by all Christians; and if their Acts be received with a general Approbation of many other such, they become of equal Authority with a *General Council* of all those Churches. But Acts of Councils call'd general, if not regularly and unanimously passed in Council, or not generally received and approved afterward, but disapproved, either by express Declaration, by contrary Practice, or notorious different Sentiments of the greatest, or a very considerable part of the Catholick Church, are of little Obligation; yet ought not to be reproachfully or rudely opposed, but rather decently buried in Silence, or by a more authentick Determination.

27. That every *Provincial Synod* under one Metropolitan is a compleat Representation or Model of the whole Catholick Church, (which consists and is compacted of many such Sacred Corporations)

tions) and hath a *complete Authority* of it self to order all matters of Religion, and to correct and reform what is amiss within their own Territories, according to the common Rules of the Catholick Church; subject notwithstanding to the Judgment, Censure and Correction of more general Councils, in case they act any thing contrary to those Rules: But in Matters, whether of Belief or Practice, not determined by Catholick Evidence of Apostolical Authority, and which are therefore left at Liberty, it may be dangerous to impose any thing: but if any thing be thought necessary or expedient of that Nature, it ought rather to be gently recommended, than Majesterially imposed, least Authority be unadvisedly exposed, and Catholick Unity and Charity endangered.

28. That in all *Differences in the Church*, all Parties ought to be very careful for the Preservation of *Unity and Charity*, as Matters of the greatest Importance in the Kingdom of Christ; the very Difference being a fair Warning and Admonition for Godly Jealousie and special Caution and Circumspection to all Parties for the Peace of the Church, the Satisfaction of the differing Party, and the Security of the Justice and Righteousness of their own Cause, lest it either be ill, or if good at first in it self, it become ill through ill Management; and therefore to proceed peaceably, patiently, and amicably; \* *Superiors* with Gentleness and Condescension, as having their Authority for Edification, not for Destruction; and therefore not Lording it over their Subjects; and *Inferiors* with Humility, Modesty, Respect, and Submission, that they resist not the Ordinance of God; each as far as Duty and sincere Conscience will allow; with hearty Desire and sincere Endeavour for Accommodation, and Grief and Sorrow if it cannot be obtained, and without any abatement of Charity notwithstanding; but with Pity for the Faults of others.

29. That tho' there was much need of a *Reformation*, when the Work so called was begun, yet was *not* that Work, as it was managed, *any Work of God*, as ordered by Him, but only as permitted by Him for a *Judgment* upon the Church, which would not reform, and executed by the Instigation of adverse Powers; as may be observed in 1. the *Qualities of the Persons* who were the principal Leaders and Actors in it, and 2. the *Means* used to effect it; all merely Humane, nothing truly Spiritual and Divine, (I intend not in this the Scriptures in themselves, but the Use which was made of them I do) no Demonstration of Spirit and Power; in

Against this Noble and *Complete Authority* of the Churches of Christ have many things been very injuriously and scandalously done both by Secular Powers, and by Popes and Patriarchs: The Sins of both, and of such as have too easily yielded to them, are every great, and will undoubtedly be severely punished hereafter, as of Rebels and Traitors against the Supreme Majesty, if not prevented here.

\* 2 Cor. 10.3.

~13. 10.



\* Hence the true Cause of the Contempt of the Clergy: To have departed, &c. Therefore I also have made you Contem-  
 prible, &c. Mal. 2. 7, 8, 9.  
 † It is very remarkable, That many of the most Learned amongst us, both Conformists and Non-conformists, are gone off from divers Doctrines of the first Reformers, and confess the Papists have been falsely charged and wronged in divers things.

3. the *Manner*, with much Arrogance, Insolence, Malice, Hatred, Violence, Injustice, Oppression, Sacrilege, and Profanation of Sacred things, Factions, Tumults, and hot Contentions among themselves; all plain Indications of what Spirit they were: and, 4. in the *Matter or Work effected*, \* destructive of the *Government*, of the *Worship*, of the *Discipline*, and of the *Doctrine* of the *Catholick Church* of *Christ*; all accommodated to recommend the *Preachers*, to gratify the natural *Disposition* of the *People*, to raise *Prejudice* and *Odium* against the *Church*, and to draw away *Disciples* after them; but secretly tending to the *Dissolution* and *Destruction* of the *Kingdom* of *Christ* upon *Earth*, with divers special *Gratifications* of those adverse *Powers*: and, lastly, in 5. the *Fruits and † Effects*, a *Form* of *Godliness*, but little of the *Power*; much *Talk* of *Religion*, but little of the *true Works*; much in the *Head*, but little in the *Heart*; some *Beginnings*, some little *Progress*, but rarely any thing brought to *Perfection*, or more compleat than the *Chickens* which are said to be hatched in some artificial *Stoves*, which, tho' otherwise brought to *Maturity*, are all maimed in one part or other; and generally *Decays of Piety and Virtue*, even from the beginning, such as made *Luther* complain, That since the *Gospel* was preached in its *Purity*, (as he called it) *People* were grown worse than under the *Papacy*. And certainly, if we come to *Comparison*, as to the *Fruits*, one *Disciple* of *Ignatius Loyola* since *Luther*, *Francis Xavier*, a *Missioner* of the *Pope*, produced more true *Evangelical Fruits* in the compass of *Ten Years*, or little more, in *Conversion* of *Infidels*, and more *illustrious Evidences of a Divine Power* with him, than all the *Reformers* put together ever since *Luther* began to this day; which is a great *Divine Attestation*, both to his *Order*, and to the *Authority* by which he was sent; and the more considerable in respect of the *Time*, the very time of the pretended *Reformation*, as if ordered on purpose by the *Divine Providence* for an *Evidence* of the *Difference* of the *Spirits*, by which the two *Works* were promoted. And if we consider the *Effects in respect of the Church of Rome*, I believe they will not, upon a just *Examination*, appear to have been better in those who, on pretence of *Reformation*, have made the *Separation*, than in the *Church* they have gone out of; and that there wants nothing but a more compleat *Reformation* of the *Churches* of the *Roman Communion* for a final *Demonstration*, by an end of this *pretended Reformation*; that it was no other than a *temporary Judgment*, for *Correction* of what was amiss in the *Church*.



30. That among all the pretended Reformations it may be a question, Whether any was introduced with greater Wickedness, or settled at last with greater Faults, than this of the Church of England, how much soever magnified by such as have or expect Preferments in it. But to pass by the *wicked Practices*, first to hector and terrifie, with false Accusations and Pretences, *Wolsey* out of his Life; then the rest of the Clergy into a Recognition of an Antichristian Supremacy, and Subjection of the Rights of the Church to the Will of a wicked Tyrant; then the Superiors of the Religious Houses to surrender all their Goods and Estates; and then, by like Practices, to get all confirmed by Act of Parliament, partly hectoring, and partly bribing and ingaging the Nobility and Gentry, with the Spoils, into a Compliance with the most horrible Sacrilege and Devastation of the Goods and Estates of the Religious, of which ten Thousand at a time were turned out, and put to shift for themselves with *Forty Shillings* and a *Gown* a piece; besides all this, the Guilt of which may still remain, there are these *Monstrous Faults* the Effects of that Wickedness still remaining in the Constitution of this Reformed Church:

1. As to the *Government*, a Sacrilegious Usurpation upon the Rights of the Church in the Nomination of Bishops, Deans, Prebends, &c. with a prophane Mockery, or Abuse of a Mock Election of Persons imposed upon them: and in holding Synods, and making and executing Canons and Constitutions, all continued in the Power of the Prince by Act of Parliament, and given up by the Clergy: So that if we have Bishops, as they are called, they are neither Canonically chosen, nor are permitted, or dare to exercise any Authority of a National Church: And should we have a Deist, Infidel, or one ill affected to Christianity, what a Church might here be expected in a few Years?

2. It is a mutinous Body, actually *separated* from the great Body of the Kingdom of Christ, the Catholick Church; and hath no actual *Communion* with any Church, which is not broken off from that Body; or which is regularly and orderly by Succession of Presbyters descended from the Apostles.

3. As to the *Worship*, the Publick Liturgy has been so curtelled and disordered by *Cranmer*, and a secret Faction, in the principal part, that they have abolished not only the Commemoration of the Saints, and Prayers for the Dead, but even the Prayer at the Consecration for the Descent of the Holy Spirit, and whatever might import

import any thing of Oblation of the Commemorative Sacrifice of our Saviour's Passion; which hath always been reputed the Principal, most Solemn and Peculiar part of the Christian Worship throughout the whole Catholick Church.

4. As for the *Discipline*, if we have Bishops, they are so awed by the Civil Authority on the one side with Prohibitions, and hampered by their Chancellours on the other, that there is little left for them to exercise of the proper Authority of a Diocesian Church; but they bear the blame of those Scandals they cannot remedy.

5. But after all, it may be a Question, *Whether we have Bishops*; that is, true Christian Bishops at all, or only a sort of *State Bishops*, without any true Spiritual and Apostolical Authority, or other than what was derived from the King, and dependent upon him?

These things being so, I thought it my Duty to make this *Profession of Faith*, and *Declaration*; That I *Disclaim*, *Renounce* and *Detest* that Horrible *Sacrilege* of the *Dissolution* of the *Monasteries*; that greater *Sacrilege* of *Usurpation* by the *Civil Authority* of the *Rights* of the *Church* instituted by *Divine Authority*; the *Sacrilegious Corruptions* of the *Liturgy*; the *Erastian Heresie* of *Crammer*; the *Condemnation* and *Execution* of the Right-Reverend Bishop *Fisher*, Sir *Thomas More*, and the rest, who suffered in Person; and the *Condemnation* and *Deprivation* of the *Clergy*, who suffered in their *Rights* and *Estates*, for *Denying*, *Contradicting*, or *Refusing* to *Swear* to the pretended *Supremacy* of the *Civil Power* in *Ecclesiastical Matters*, and all *Laws*, *Statutes*, &c. which restrain the free Exercise of the *Christian Discipline*, or any *Rites* of the *Church*, or were intended to establish, confirm or authorize any of the *Sacrileges*, *Usurpations*, *Corruptions* or *Condemnations* aforesaid, as wicked, unjust, and *Schismatical*, and contrary to the *Law* of *God*, and to one of the chief *Fundamental Principles* of the *Laws* of this *Land*: and that I do sincerely and heartily desire an *actual Communion*, as there may be occasion, with all Churches under the Government of a regular Succession of *Bishops* and *Presbyters* from the *Apostles* of our Lord and Saviour *Jesus Christ*, and in *actual Communion* with the *Catholick Church*, and desire it particularly with the *Church of France*, being the next so qualified: and in order thereunto do hereby for my part humbly make a *Publick Tender* thereof.

F I N I S.